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THE UNIVERSAL PEACE-MAKER,

OR

MODERN AUTHOR's

INSTRUCTOR.

By PHILANTHROPOS.

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RPJCB

REMARKS *on* DIVISIONS *and* DISUNION.

THE Diviſions which of late have prevailed, and are ſtill ſubſiſting amongſt us, are too many to be numbered; the church, the ſtate, public ſocieties, and private families, have all ſuffered by them; and it is a wonder they have not produced much greater calamities, than as yet they have.

If they are continued in, and no ſufficient and effectual meaſures can be found out to heal them, we all know what muſt be the final ſtate of a government, or an houſe divided againſt itſelf. If a quarrelſome, envious, diſcontented, impoſing, proud ſpirit is ſtill indulged, men will find out ſomething or other to raiſe diſputes about, and to juſtify themſelves in their vilifying and hating one another; but cure this, and our diviſions will ſoon be at an end.

It is not (ſays the late Biſhop of *Sarum*) " the differences themſelves that keep us " aſunder; they are too inconſiderable for " that; (it is certain that in a multitude of " inſtances they are ſo) it is a certain diſlike " that we bear one to another. Our ſubjects of diſpute are only the occaſions by

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" which our uncharitableneſs works; and
" if by bringing ourſelves to a more chriſti-
" an temper, that hideous diſeaſe were once
" cured, all the ſymptoms of it would fall
" off of themſelves; and men would grow
" aſhamed that they had ever ſpent ſo much
" time, ſo much trouble, and ſo much zeal,
" about things which deſerve them ſo little."

It is certain that the great cauſe of all our Diviſions is *Pride*. Only by pride (ſays *Solomon*) comes contention. This is ſome way or other, concerned in all our quarrels; and were it poſſible to ſuppreſs this, we ſhould either never begin, or ſhould quickly ceaſe to contend and fall out. It is pride that puts ſuperiors upon requiring or expecting thoſe things from ſuch as are below them, which are often very juſtly refuſed. And it is pride that puts inferiors upon ſuch a behaviour towards thoſe that are above them, as juſtly excites diſpleaſure and reſentment. It is pride that makes men, whom nature and providence have ſet upon a level, continually ſtrive who ſhall be the greateſt. It is pride that makes ſome give offence, by ſaying and doing ſome things to provoke: And it is pride alſo that makes others take offence, by too eaſily ſuffering themſelves to be provoked, and by magnifying every thing which they think diſreſpectful, and too long dwelling upon it. Pride is the very conſtitution of

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ſome men. They are poſſeſſed with ſuch a high conceit of themſelves, that they can do nothing without ſhewing it, tho' they ſee the ſpirits of others riſe againſt them for it. They think themſelves fit to undertake any thing, and able to accompliſh whatever they undertake, and hereupon they ſet up their own skill and addreſs, their prudence and diligence, their power and influence, above thoſe about them, and if every thing be not yielded to them, and the moſt fulſome compliments paid them, they preſently grow uneaſy, and raiſe commotions. *Job* uſes an elegant expreſſion to ſuch men, *viz.* "No "doubt ye are the people, and wiſdom ſhall "die with you."

There is a pride alſo, that owes his being to things external and accidental. When men bear too high the advantages of their wealth, or titles, or any civil power or authority, with which they are inveſted, taking occaſion from things which ſhould make them more uſeful and beneficial than others, only to become inſulting and oppreſſive; by their own pride, ſtirring up the pride, ambition, and inſolence of all about them. The pride of magiſtrates has a very powerful influence, both to make and cheriſh diviſions; when they place their glory in making a *ſhow* of their office, inſtead of filling it up to any truly valuable purpoſe, and are ſo much taken with the ornaments to it. When

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the miniſters of a Prince forget that they are only ſervants to the public, and make oſtentation of their wages to the neglecting of their work, this cannot fail to raiſe envy, and make them enemies; and in the conſequence of things, ſometimes to produce very great diſturbances.

There is further a pride very incidental to men of learning and divines. For theſe, as they have the ſame conſtitutional pride, as their neighbours, they have alſo ſome peculiar temptations to this vice, which we ſee, with moſt of them, very ſucceſsful. Some fancy themſelves inveſted with all the powers of *Apoſtles*, and aſſume to themſelves their titles and honors; others, tho' they are wiſer than to carry matters ſo high, yet think themſelves ſufficiently authorized to lord it over the faith and conſciences of their flocks; and both one and the other threaten dreadful things to thoſe who are ſo bold as to differ from them: Some of them are proud enough to pretend, that both the manſions of bliſs, and the flames of vengeance in a future ſtate, are to be aſſigned to men according to their directions: And others think themſelves impowered to determine at leaſt, who ſhall be in repute, and who ſhall be under infamy and diſgrace, who ſhall be dignified, and who ſhall be deſpiſed in the preſent life. And all of them ſhow too much, that they are the ſucceſſors of the *Apo-*

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ſtles in this, *viz.* contending who ſhall be greateſt.

Would but this order of men (for whom I am ſincerely apt to exceed in reſpect) ſtudy and practiſe more that direction of their great and ever bleſſed Maſter, when he waſhed his diſciples Feet, (*to wit*) "that they ſhould "ſo waſh one another's," they would be better diſpoſed to keep up a mutual reſpect among themſelves, and I verily think, would be ten times more honored by the world than they now are. And would they firſt ſet an example of ſubduing a diſuniting pride, I doubt not but it would be ſoon followed and practiſed by others.

Tho' I muſt confeſs, it is one of the main diſorders and infelicities of the preſent age, that many of the meaneſt rank, and of inferior capacities, are puffed up with a pride, that is almoſt become paſt dealing with.

Some of the moſt contemptible creatures among us, yet think themſelves ſufficient to direct Stateſmen, dictate to Legiſlators, and teach Doctors and Divines.

They are not content with imagining themſelves in the right, as to their own opinions and conduct, but they will needs paſs their ſentiments and meaſures upon others; for when conſcience does not remonſtrate againſt a man, he may conclude he is right, his underſtanding being his im-

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mediate guide by divine conſtitution. This is the pride that makes ſome men intolerable, that they cannot be ſatisfied in thinking for themſelves, but they will needs be thinking for all about them. And when once a man comes to this, ſome are treated as if they were obliged to reſign what they have to his judgment and diſcretion. And if all elſe were as tame and reſigning, as he is aſſuming and arrogant, the world would be eaſy as to him. But ſuch a man finding others as proud as he is, as opinionated of themſelves, as willing to be ſuperior, and to have command as he is, quarrelling is unavoidable between ſuch; neither will reſign his claim, and therefore each reſolves to carry his point by force; and having formed an expectation, that compliance ſhould have been yielded without diſpute, he afterwards becomes eager to extort it.

Then a party muſt be made, and friends and dependants on both ſides liſted, and the point muſt be determined by the ſtronger party. Thus many times a trifle ſhall be contended for with as much heat and fury as a matter of the laſt importance. And very often we ſee, that it is not ſo much the thing in conteſt which keeps up the quarrel, as a *punctilio* of falſe and miſtaken *honor*; Nor is it a debate, who is the right, ſo much as who ſhall give way, that is, in reality, who ſhall ſhew himſelf the wiſer man.

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Let intereſt at any time come in to ſupport a proud and ſtiff temper, it then largely widens the diſtance betwixt men, and influences their paſſions: Men are generally obſerved to be mighty ſelfiſh creatures, and to think nothing of ſo much importance in itſelf, or ſo worthy their regard, as their own intereſt; and in many caſes, they are ſwayed by their petty intereſts too. They will prefer them to truth, to juſtice, to peace, to the public welfare, and in a manner to every thing. Where is the Perſon in whom a ſenſe of his own intereſt is always maintained, juſt as it ought to be, and no further?

Can any thing be more evident, than that a regard to private intereſt lies at the bottom of moſt of the diſcords and quarrels in the world? Let men pretend what they will, they are not commonly tranſported into ſuch a warmth of temper by a zeal for truth, for pure religion, or for the public welfare, as for pre-eminences, dominion, wealth, and ſeculiar advantages: From hence the moſt deadly feuds are raiſed in communities. It is not becauſe the government is diſhonored, or ill-ſerved by thoſe in place, that others rail at them, raiſe clamours againſt them, and do all they can to heave them out; but if poſſible, that they may get in their place. On the other Hand

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it is not ſo much becauſe men out of power are enemies to the public, that others endeavour to diſgrace and ruin them, as becauſe they are dangerous rivals, and ſuch as bid fair, ſome time or other, to gain their poſts. It is not becauſe men have a concern for the church, that it is ſo often in their mouths, and they hold a knife to the throat of thoſe who will not bellow for it as loudly as themſelves; but becauſe by this craft, they ſecure their gains; and by the charm of one word not underſtood, lord it over others, and lead them to ſerve what purpoſes they pleaſe. Nor is it always becauſe men hate perſecution, that they ſet up for advocates of liberty, and cry down violence in matters of religion; but becauſe they have ſome preſent need for this liberty, and when they have ſerved their turn, can upon occaſion, bear hard upon others, and wipe their mouths, and ſay they have done no wrong.

Could men be perſuaded to prefer the public peace and welfare, to their own private advantage, how well would it be with us! Let fame, honor, authority, or wealth be ſought after, only in ſubordination, to things of greater moment; and whilſt every man claims his own rights, let others be alſo allowed theirs; and let none other value themſelves, or ſeek themſelves beyond

what is fit; and then the preſent tumults would in a great meaſure be ſtilled, and an happy calm ſpread itſelf thro' the church of CHRIST, and over the face of the earth.

But after all, there is one very common and prevailing cauſe of diviſions, which is moſt reproachful and unreaſonable to continue from age to age; and that is ſuſpicion and jealouſy. Men put wrong meanings upon one another's expectations, and wrong deſigns upon one another's actions; and tho' each of them deny the conſequences which the other would make neceſſary, yet they will not be brought to credit one another, or to give up the debates between them. Thus ſometimes very ſmall difficulties, and thoſe only ſpeculative ones, ſhall be improved by a ſuſpicious jealous temper, ſo as to be big with all manner of miſchiefs. This produces very hot words, and dreadful charges of things, never ſo much as thought of perhaps by the party accuſed. And there is ſo much jealouſy in human nature, that wherever this is ſet on work, it will go in with *may-be's*, 'till a man is quite loſt to the true and juſt view of things, and full of miſtake and frightful apprehenſions. This alſo is ſo ſpreading and infectious an evil, that the ſuſpicions of one ſhall preſently take hold of an hundred; and then they ſtrengthen one another in their falſe conceptions.

tions. Like a flock of Geese that are at reſt, no ſooner does one make a noiſe, as if ſome danger was at hand, but all preſently ſet a gaggling, and put themſelves in motion, tho' it be one of the moſt harmleſs creatures in the world that is paſſing by them.

Virgil imputes the diſcordant management of citizens, to their making parties againſt one another, and to their undue fears. Men love to have the good opinion of others, and can't help ſome kind of ſympathy, and are never ſo eaſy, as when they are upon good terms with all about them. There is an inexpreſſible pleaſure in mutual freedom and confidence; and in paſſing good offices amongſt them. So that if this diſpoſition was well attended to, it would make men continually ſeek out expedients to improve it, rather than run into the leaſt quarrels and diviſions.

Diviſions among aſſociated bodies of men, engaged to one another by natural ties of duty and intereſt, and ſtrengthened by compacts and ſtipulation, is unnatural and abſurd; like the members of the ſame body, quarrelling and contending one with another, or deſiring to be ſeparated, and cut off from the body which they were made to ſerve, and which is the life and ſupport of each. For this very reaſon men combine together, and come into the ſeveral forms of government under which they live, to ſecure themſelves

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againſt common dangers, and promote the general welfare, together with the welfare of each individual; beyond what could be done in a ſingle and ſeparate ſtate. But diviſion deſtroys the original deſign of civil government, and croſſes the firſt intention of it.

A people united in their main intereſts, and acting in concert, will make a noble ſtand againſt a powerful invader, and repel and turn a mighty torrent: as the ancient *Britons*, tho rude and undiſciplined, vigorouſly oppoſed and repulſed the firſt attempts of *Julius Cæſar*, and the *Roman* forces, and the power of union at the revolution, when the kingdom of *England*, acted as one man, and with one heart. But when people are weakened by diviſions among themſelves, cantoned into parties and factions, mutually oppoſing one another, and driving on different deſigns; what prodigious advantage do they give a common enemy! How expoſed to be practiſed upon, and how eaſy a prey to artful malice! What has been more frequent than for a crafty and intriguing adverſary, in a divided ſtate of things, to inſinuate himſelf into both parties, under a falſe diſguiſe, and fair pretence? How eaſy has he found it to ſtrengthen unreaſonable prejudices, and inflame men's paſſions, one againſt another? To give a wrong turn of

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mind, and falſe view of things; to ſtrike the proper vein, puſh on a prevailing humour, and run things to extremity. Thus a cunning adverſary will eaſily practiſe upon a divided people, ſo as to prevent the moſt hopeful attempts of accommodation, and even widen the difference, and ſet them at a greater diſtance than ever.

Union has been always eſteemed a mark of wiſdom, as well as a means of power, it raiſes the character and reputation of a country and makes it appear formidable; at the ſame time it is beautiful and lovely: In the language of the ſacred poet, It is to look fair as the moon, clear as the ſun, and, at the ſame time, terrible as an army with banners. But various counſels, unconcerted meaſures, different views, and open diſcord, ſinks the Credit, as well as weakens the Strength. It leſſens the figure a body of Men could otherwiſe make in the world, and lighteens their weight in the balance of power. They become deſpicable and mean, and the very jeſt and ſcorn of their neighbours; and thoſe who hate them, are ſo far from having any thing to fear from their proceedings, that they only wait with a malicious pleaſure, to ſee them bring about their own ruin. Indeed nothing tends more directly to the diſſolution of the beſt conſtitution in the world, than diviſions among the members of it. Hereby the bands of

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civil ſociety are looſened, which hold altogether, and the foundation upon which it ſtands is undermined. Diviſions are of a growing nature, and with the leaſt countenance, or even neglect, mightily ſpread and increaſe, like weeds in a rank ſoil: And when a government is divided in two, and comes to have almoſt equal parts like a globe cut in half, there will be near equal ſtrength on each ſide; then things come to open ruptures and fatal ſtruggles, and then commence civil wars.

Then fellow-citizens imbrue their hands in one another's blood, and triumph in one another's ruin. This produces changes of government, deſtruction of liberty, and introduces tyranny and ſlavery. The conſtitution is broke, and the whole benefit of government loſt; or things are fixed upon an ill-foot, and miſery entailed upon poſterity, The diviſions among the nobles and commons of *Athens* and *Rome* deſtroyed their powerful common-wealth, and diviſions among the *Jews* ruined their Affairs, when *Jeruſalem* was beſieged by *Titus Viſpaſian*. And if we conſult modern hiſtory, and the preſent ſtate of the world, we ſhall find, that diviſions have altered the

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conſtitutions, and loſt the liberty of moſt of the countries in *Europe*.

PHILANTHROPOS.

Walnut-ſtreet,
March, 25, 1764.

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L. C. Harper

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